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ON THE

GENERAL MISSIONS

OF

THE CHURCH.

BY A PRESBYTER.

1842.

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THE writer of the following remarks has no new scheme, either for Missions or charity, to offer. Assuming that many different opinions exist on the subject of our General Missions, and on the best mode for sustaining them, he would simply endeavour to gather up what may be termed a prevailing sentiment. Such a sentiment he would urge upon others as promoting by its still further adoption, an increase of harmony and christian love. He is not about to offer a labored defence of Missions, or a systematic answer to the various objections urged against them. He seeks to prove, *that the existing organization has not been a failure, and that all desirable improvement may be attained without any alteration of the constitution.* And yet more, he desires to strengthen the conviction which must be present in every christian breast, that the cultivation of a missionary spirit is far more important than the perpetual adjustment of the mere machinery of missionary plans. It is not expected to gain assent to every position. But should the reader find one sentiment tending in his mind to the increase of unity and the exercise of charity on this subject, he is besought to regard it with candid forbearance, unprejudiced by other positions with which he may not so readily concur.

Present Plan—1. *A Compromise.* Some have objected to the supposition, that the present plan of our Missions, is to be regarded as a compromise. This cannot however be kept out of view. Domestic Missions had been comparatively an object with all, but far less generally was the foreign work acknowledged as a duty. In the new plan then, something was to be gained or lost for this latter Department. On the one hand its friends were willing to place it under the care of the General Convention, on certain conditions; and what security was there to prevent a majority of the Convention, or its Board of Missions, from terminating at any time by a mere vote, all its operations abroad? The conditions were a compromise, and a division of labor for security, was demanded and granted. The constitution thus acceded to before the work was relinquished to the Church at large, establishes this point as a *main principle*. It is the great guarantee given to the friends of Foreign Missions. It is true that an alteration of the constitution may change this, and stifle the Foreign Department by a vote, and the mere power for this may be found in the usual article providing for alterations. But in the same way might the General Convention bring about such an alteration of

the constitution of the Protestant Episcopal Church of America, as should unite it with the Church of Rome. The fundamental articles of the constitution, certainly then cannot be brought up year after year as matter of question, without virtually infringing a compact, one of the parties to which became extinct by a voluntary act on the faith of that compact. Let this be borne in mind whenever it is moved (not to throw the two departments back again to an executive committee of a voluntary society, but) to merge them in one committee acting under a new power against a direct stipulation to the contrary. The interests then at least of the Foreign Department will be sacrificed by such a change, unless the sole committee be that of the friends and patrons of Missions under voluntary association. The possession and the valuable consideration given for it, will fall into one and the same hand; and where is the justice of this? It becomes the friends of Foreign Missions to ponder well the consequences, ere they relinquish the great and acknowledged guarantee, by which that Department now stands out, with point and distinctness before the Church, with its separate committee and secretary.

2. *Points gained.*—The distinguishing trait of our missionary organization is the avowed adoption by the Church at large of that work, which had previously been assumed by individual and voluntary effort. It designed to bring the united energies of the Church to bear upon its appropriate duties, throughout the vast spiritual desolations of our own and other lands. No one Diocese could successfully attempt the work, and in the disconnected efforts of many, confusion and contention would be the probable results. In the growth of a work of such magnitude, left in the hands of a voluntary society, there might be indeed the prospect of immediate efficiency, but the probable severing of sympathies in the Church at large, and the cherishing an influence irresponsible in its character and alien to the principles of the Church, might be feared as a sure result.

Division of labor was a point of much importance, not indeed so apparent in the incipient efforts, as essential to the enlarged operations of years to come. Disproportioned, as distinct committees with their officers may seem to the number of missionaries then or now in the field, without this, no reasonable confidence could long be maintained. A few laborers in the West might be contented with a compound Board of Managers. In its varying purposes, as the bias of a Board formed on the principles of compromise might from time to time vacillate, the remedy would be easy. The parishes formed or others near, might sustain the faithful domestic missionary. But to expect any number of able men with their families to commit themselves to the peril of a foreign and heathen Mission, dependent upon such a Board, would be unreasonable. When most wisely adjusted in reference to conflicting sentiments in the Church at large,—when most nicely balanced, it would be least efficient, and yet such a balance of sentiment in its members would ever be demanded. Unity and energy would not be there, and the hope of the missionaries could only be, under God, in their personal and direct hold upon the Church at large. The intermediate link would be obliterated, and the

result suicidal to the unity and steadiness of their true relations to the Church.

In the division of labor no such compromise is needed. Under wise appointments the confidence of the missionaries, both at home and abroad on the one hand, and the confidence of the Church at large on the other, was justly anticipated, though the work of time only. Such confidence certainly implied a generous charity and co-operation among the friends of Missions; and, notwithstanding a partial opposition, in a great measure unexpected, there is evidence that such a confidence is, in the main, reposed in the missionary organ of our Church.

If it is asked more distinctly how the plan has worked, we may answer without hesitation—Well. We are confident in proving hereafter that all friendly differences of sentiment affect the practice only, which may be easily modified without compromising a single principle. An uninterrupted harmony, so far as could be reasonably expected, has prevailed among those immediately entrusted with the work itself. Greater efficiency has been attained; arising not from want of previous wisdom and energy, but mainly from division of labor. And with reliance almost wholly upon spontaneous pecuniary aid, a remarkable steadiness in the contributions has been the result. The foundation, it may be said, has been in some measure laid. Unreasonable expectations were indeed formed. Much of effervescent interest and effort, arising at first from a politico-religious enthusiasm in the Greek Revolution, has passed away. New friends have been gained for the whole work—motives have been sifted,—every point freely discussed,—and we doubt not that if ever forced to fall back upon the support of mere voluntary friendship, it would then be seen how much that friendship has become enlarged in growing simplicity upon love to the Saviour. Still we may truly say that the advantages of the plan are mainly prospective. Comparing this institution with others of a similar character—watching the nature of all thorough progress in the Christian church—allowing for a Resolution far in advance of the spirit pervading the body which passed it, we may safely admit that a few short years are not sufficient fully to test its character and efficiency. It is adapted with trifling increase of pecuniary expense for conducting the full energies of the Church. It looks to a growing piety and a growing co-operation as its ablest supporters. And when it shall lead forth that piety to its true and legitimate work, then shall it bear fruit even an hundred fold. That spirit which looks intelligently over the complicated field of Christian duty, and in its own faithful labors and devotion to Christ, can yet wait patiently upon the Lord to work his own will, must apprehend in some measure those glorious results to which the Church is entitled, from experience and promise, steadfastly to look.

Misapprehensions.—1. *Perfect agreement.* In estimating aright the operations and results of Missions in the Church, we are bound to distinguish between just anticipations, and those too prevalent at the reorganization of our Missions in 1835. There had been very far from a united sentiment on the subject of Missions. In a christian community struggling from its origin in feebleness and dissevered member-

ship, through obstacles deeply affecting alike its spiritual and temporal prosperity, the missionary spirit would naturally be of slow growth, and little reliance could be placed on any sudden and untimely show of fruit. Still the cause was gradually gaining suffrages throughout the Church. Only five years before the reorganization, the first foreign missionary found it inexpedient to present the claims of his Mission, within the principal Diocese of the Church. But such was the change, that in 1835, the world was acknowledged by the General Convention itself as the field of our Missions. In the glow of momentary ardor, dissentient opinions were hushed, and the brightest anticipations were formed from the apparent unanimity of the great representative body. Much was gained: but still it was more in profession than internal spirit. And how could it be otherwise? Missionary zeal will not long outmeasure true piety. Could any one suppose that the latter had experienced so vast and sudden an expansion? The walls were suddenly raised, but the building was to be more deliberately finished, and then, to become the habitation of life. Many would still cling to theoretical objections, and be ready to urge them. Many rebuked for their own apathy by every active effort in another, would count this high sanction given to Missions, as a yet sterner reproach upon themselves. The outbreak of such opposition, for a moment quieted, but never subdued, might have been foreseen. And all those objecting on whatever ground to the great movement adopted by our Church, (comprising not a few both friendly and unfriendly to Missions,) acquiescing for a time, could hardly be expected wholly to yield their objections. It has actually occurred, we apprehend, that from all these sources of opposition, far less has manifested itself than might have been justly anticipated. Apart from a limited opposition already alluded to, the objections urged have not exceeded what might have been expected in a church assuming no ultra views of ecclesiastical authority, but awarding freely the Protestant right of private judgment. Far distant be the day in our Church when that which is excessive in the exercise of such rights, shall be frowned down by mere power. Such would soon be followed by an extension of the same power to the destruction of all just independence. If Missions, commending themselves to the christian conscience, cannot be sustained under God against every obstacle, on higher ground, they ought not to be sustained by mere authority or the passion of a party. Six years have elapsed in the course of this great experiment, and no other opposition except that elicited at the second Triennial meeting of the Board of Missions, demands serious attention.

It was a mistake to anticipate perfect agreement. Slight reflection in 1835 would have scattered so brilliant an illusion. In a Church with little *perfect* practical agreement any where, how could it be hoped here, where the very preaching of the Gospel itself in faithfulness and simplicity finds bitter opposition from the natural heart? Whatever might be the peculiar sentiments of the minister on other points, could it be supposed that a work carrying out that Gospel in its principles, and extending its influence, demanding even some sacrifice from its friends, would meet with no opposition in his flock? The decision of the General Convention had lifted the burthen

of the work from the shoulders of those who had voluntarily assumed it, and laid it professedly and broadly upon the Church at large, and thus was a torch thrown among her members, lighting up the flames of opposition from the dry materials of selfishness wherever found.

The great standards of the Church themselves indeed remain to rally from time to time the broken ranks: but even with this safeguard, in these times of change, few are agreed on all points and in all plans. New lines are continually drawing in the Church, often severing the most intimate union, and enclosing together new and unexpected acquaintances. Could it then be that such a wide and fruitful topic as Missions would unite at once all minds in one suffrage? or that any one plan, however well matured—however unanimously adopted by the representative voice of the Church, would find a perfectly united response in either ministry or people? In some of its details it would inevitably cross the favorite theory or practice of many an enemy, and even of many a friend of the extended motive.

Now we contend for a faith which rises superior to this opposition, which expects the warfare and buckles on the whole armor of God—the christian panoply. If the church is right in her declaration, if she has faith in her bosom, the work cannot be overthrown. Opposition on minor points will gradually cease; while that which is levelled against the great pillars of the missionary work will continue, but always powerless: for on those pillars rests the everlasting Gospel. On the shores we tread, one massive abutment has been already raised. The waters have not been spanned: but according to our measure of faith in the promises of God, a second is rearing in the distance; while it is the great work of the Church, patiently to carry forward the stupendous arch which shall rest in moral grandeur upon the two, and open up under the wise Master-builder, the great high-way for the return of the nations.

2. *Sudden Enlargement.* In the glow of feeling consequent upon the movement of 1835, the friends of Missions anticipated an immediate and vast enlargement in the work itself. It was even confidently stated in a high quarter, that ten missionaries with a Bishop at their head, would soon be on their way to China. And a similar, or yet greater expansion of effort, was expected in behalf of the vast regions of the West, and elsewhere in proportion. But from whence was such an increase to come? Where were the just grounds of such anticipations? True piety, the fountain of all, was gradually increasing; but with it the pressing demands within the limits of the Church itself, were also increasing. With hundreds of parishes unfilled, slow indeed was the increase of candidates for the ministry. And who could desire the increase of these candidates to outstrip that true devotion, from which any thing but a formal ministry must come? And who would ask a rash zeal, which would lead abroad more than a just proportion of the limited ministry of the Church?

As the claims of a vast Domestic region, and, above all, the spiritual wants of the world itself, were pressed upon the piety of the Church, and as that piety in turn became deep and self-denying in her young men, so it might be hoped would a more full response be given to the prayer for laborers. But such a work would be, to human apprehension, for some time at least comparatively slow.

All this, however, was too much overlooked in the glowing anticipations of 1835. We affirm, nevertheless, that something has been done. Without descending to particulars we may say, that the first Missionary Bishop (appointed at that Convention) stated, at the expiration of six years, that on commencing his labors in a vast diocese he found but one clergyman (a deacon) under his supervision. At the latter date he could number a body of 40 clergymen.

On the western coast of Africa, where various attempts to convey the blessings of the Gospel had previously proved abortive, a Mission, commenced in 1836, under all the difficulties of the climate, has taken root with four missionaries and six or eight other white persons, extending its labors to four stations, and attended with every reasonable success—a Mission in the mean time against which, so far as we know, no voice has been raised. Other facts might be adduced, but these alone are encouragement to the reasonable mind.

A work of such a nature as that of Missions in a Church, rests not upon transient limited means, but goes on at a pace to be ascertained only by the whole history of that Church, and not by the promises or efforts of a few short years. The amount of influence which it is thus to exert in a world of sin, by propagating the saving Gospel of the Redeemer, is not to be determined from one Convention to another, but will grow as the love of Christ prevails, and come to its mature fruits as the power of that Gospel gradually extends within; it will be stationary when the spirit of piety ceases to advance; it will decline when that spirit yields to undue attention to the mere forms of godliness.

While then there has been disappointment, it is only that unwarranted expectations have been disappointed. Missions at home and abroad have been sustained. The increase, on the other hand, within the established limits of the Church, has been unprecedented, and nothing lost by the effort for its wider extension. From one Diocesan Theological Seminary, five missionaries have been furnished since 1835 for the Foreign field alone, and two more, it is stated, are about to depart. Yet within that diocese, at no previous period, has there been such an increase of temporal and spiritual prosperity. One of the above missionaries being from a more southern diocese, has been the acknowledged instrument of more spiritual good to his own diocese than resulting within the same period from any other single and similar means. We may then confidently believe, that the hope of enlargement has been in some degree realized, and that the Author of the Gospel, having commanded its unlimited extension, will in future fulfil yet more, the chastened hope of his people.

This great work is eminently a work of practical faith. The Church, permitted indeed to plan and modify its own operations, and refrain, or act, or doubt, is still but the instrument. The power lies with him who hath promised. Privileged, under certain attainments of piety and grace, to grasp, as it were, and exercise that power, still it becomes the instrument to await, without discouragement, the greater exercise of the same power, suspended upon higher acts of faith and prayer.

One grand result of missionary effort is its reacting influence—the strengthening of faith by use and exercise—the increased inten-

sity at home by expansion abroad—the vigorous out-branchings of the tree increasing the strength at the root—in other words, the growth of piety promoted by doing the will of God in extending his Gospel, or, in the sentiment of Scripture, strengthening the stakes of the tabernacle of the Church on earth, by lengthening its cords. Often as this may be questioned, and little as it may be appreciated, it will never be denied when tested by experience. The faithful pastor sees it in the interest of his flock as he leads them on to some vigorous effort, as the legitimate fruit of faithful preaching. The Christian feels it in that donation which has been consecrated to the spread of the Gospel intelligently and prayerfully. Ask the believer who has thus given to the cause of Christ, if he would diminish or increase his gift, and let the answer testify. The humblest disciple of Christ, who has sought in prayer or effort within his means, to promote the spiritual interests of another—in other words, to extend the blessings of the Gospel to another's heart, can testify to the quickening influence of such an effort upon his own soul. "He that watereth shall be watered. Give and it shall be given unto you." And in beautiful confirmation of this, is the large amount of heavenly grace which God has returned into the bosom of our Church, far transcending the feeble, broken, and divided efforts hitherto put forth for the conversion of the world. Let the observing Christian turn to the condition of our Church twenty years since, when commencing the work of Missions, and compare it with her present measure of internal and external prosperity; let him carefully set aside every blessing which may not be traced, either directly or indirectly as resulting from that piety which has stood out more or less strongly in behalf of benevolent effort, taking in some way the shape of Missions; let him make every deduction which an objector can possibly demand, and then decide for himself how far the present blessing upon the Church is a blessing of God upon those very efforts and that very piety. We put the question seriously, and in the most friendly spirit, to any member of the Church entertaining a personal hope in the Saviour, praying daily that his kingdom may come, and yet doubting in some of its features or as a whole, the expediency of our missionary effort.

3. *Rivalship.* The foregoing remarks bring us to a point which touches the main question of our missions; a question not designed as a topic in the present discussion, but not wholly to be disregarded in the peculiar relation we are now approaching. It is embodied in the honest misapprehension, that the Foreign Department, whenever actively prosecuted, must be antagonist to the interest of home effort. This fear springs from two erroneous assumptions. First; that the amount of piety and means, is a fixed quantity, whatever of this amount that goes abroad being so much taken from the whole supply. Second; that some undefined enthusiasm will, even admitting the increase of means, divert to a romantic pursuit of unattainable good in the foreign field, and lavish in waste, that which a sober and intelligent piety would expend under its own eye at home.

It might be sufficient to confirm most minds already favorable to the work abroad, to appeal to the simple command of Christ. There are those, however, who, compelled to acknowledge the force of such a command upon the Church in certain circumstances, yet deny

it the moment it is applied to their own Church, and to themselves, under present circumstances. They triumphantly ask how can their Church go into *all* the world? One may well pause when tempted to throw upon another, no more able than himself to fulfil it, a plain christian duty which requires some self-denial. But to revert to the first ground of objection; both the piety and the means consecrated by the Christian Church to the service of God, are not fixed, but variable. The source from which their increase is to be drawn is comparatively exhaustless. It is subject to all the legitimate operations of motives. Existing piety bears but a small proportion to the vast amount of human mind already under the influence of the means of grace, and which means we know that God is ready and willing to bless when His Church becomes a faithful witness to His truth. And of the vast amount of means already at the command of God's professed people, how small a portion, yea, how indefinitely small, is given to the service of Him to whom, after all, belong the silver and gold? And yet what Christian does not see that a slight movement of the Spirit of God in that direction, might release for the cause of benevolence far more than the Church in its present state could safely bear? Nay, a single mind, acting under an injudicious impulse, might overwhelm the Church with a disproportionate fund most deleterious, if not destructive to her spiritual interests. God orders all things well; but still when we feel that the resources, to be duly reached by the faithful application of the motives and means of grace, are yet so largely locked up, when the cause of God requires far more to be consecrated actively to his service, we must feel also that something is wrong. Now we contend, that apart from the ordinary means of the Gospel, Christians are to be intelligently and boldly instructed in the spiritual wants of the world, and in christian obligations throughout their whole length and breadth. We contend that if such a course is pursued throughout all the departments of the Church from the General Convention, which has set the great example in her Board of Missions, through every intermediate step to the parent and the Sunday school teacher, and this done not with that timid faith which tells of *principles now*, but *practice* in some future generation, but in that faith which shows the intimate and present connection between the two, there would be a generation patiently and intelligently training up, for a full measure of christian energy and life. Nay, we should be ungrateful not to believe that such, to a limited extent, is already the case. All men of piety must desire such a result. But we ask the timid objector to Foreign Missions, fearing lest they take away from means wanted at home, what motive will bear down most effectually against the great principle of selfishness, and unlock the greater amount of piety and means for the active service of God? Will you select as the extent of christian duty the bounds of a parish, a city, a diocese, or the West? or will you open up at once that great work that includes them all, and to which the Christian must, some day or other, confessedly be brought? This has in some measure been answered by experience. There are bodies of communicants of ample wealth relieved by a fund from their own parochial expenditure, where, (if their very Sunday schools are not suffering under a scanty pit-

tance of sympathy and support.) they are doling out but a meagre tribute to supply the necessities of their own city or diocese. We ask whether the *extended* motive has been faithfully and systematically set before such a congregation? In every case we apprehend not, and the limited motive only has proved unavailing. On the other hand, there are churches with a number of communicants not greater, and with a personal amount of pecuniary means probably far less, who have contributed steadily, year after year, since 1835, their quota of hundreds, and even thousands, to the General Missions of the Church, and yet are well known for their liberality in efforts for their Church nearer home. It is generally acknowledged that in churches of this class the ministry has been marked by a steady interest in Christian Missions in their whole length and breadth. The truth of this comparison needs no proof, though many examples might be adduced in confirmation.

Another important evidence that opposition to Missions abroad can be of little service in promoting those at home—that an attack upon benevolent effort in one quarter will not disarm selfishness, and open the fountains of sympathy in another, may be found in the result of a course pursued by some, in a leading diocese of the Church. In that diocese a strong and determined effort has been made with singular perseverance for five or six years against General Missions, in favor of diocesan efforts. An influential periodical has yielded no truce in this warfare. Almost unopposed, it has taken its stand against General Conventions, the Board of Missions, its Committee and officers, its missions and missionaries, with the evident purpose of gaining, if possible, for diocesan Missions, all the means expended under a general institution of the Church. The right to discuss General Missions for such a purpose is freely conceded, and we allude to the controversy simply to ask what has been the result. True, much may have been checked in that stream of benevolence which was flowing abroad to gladden the hearts of heathen nations and revive a pure christianity in the East. The lengthening cords of the Church may have been sundered. It may be true that the General Seminary of a Missionary Church, under the local influence of such an argument, may for years have sent forth no missionary to a foreign field, and the hearts of some few beginning to rejoice in a triumph over natural selfishness may have fallen back under the cover of its cold excuses; but little of experienced benevolence has been shaken in its wide and consecrated purposes. The General Missions have received from the churches of that diocese, as its almost unasked and voluntary support, a pecuniary aid far less diminished than the pressure of the times alone might warrant. This, however, is not the point we would press on those engaged in such a controversy. We entreat them as Christians professing to have drunk deeply at the fountain of divine love, as brethren avowedly seeking to promote the glory of Christ, to weigh well the influence of this warfare upon the common source of Christian benevolence. The friends of the *extended* motive seem to have waited quietly the result, to convince their brethren of the impolicy of endeavoring to exalt one branch of benevolent effort at the expense of another. Scarce a whisper has been raised against the disparaging

experiment. The following statement of missionary income will give a comparative view of the relative aid to general and to diocesan Missions within the diocese in question, during the period to which allusion is made. It is to be observed, however, that probably no diocese gives so freely to those applications for missionary objects, at home and abroad, not included in any missionary reports. The actual donations, therefore, are far greater than can be specified.

	Dom. Committee.	For. Committee.	Dioc. Miss. & Ed. Soc.
1837,	\$8,471 93	\$4,409 90	\$10,852 01*
1838,	8,007 31	5,536 55	7,526 65*
1839,	10,088 65	6,739 11	6,425 37
1840,	5,730 76	4,176 85	9,460 06
1841,	7,120 44	4,162 73	6,202 02†

The remarks of the Rev. Dr. Chalmers on such rivalryship are much in point here. "Jealousy has sometimes been felt by the advocates of different Societies. This jealousy proceeds on a false arithmetic; or rather a misapprehension by virtue of which it is, that natural and moral arithmetic are confounded together. By natural arithmetic we estimate the means; by moral, we estimate the motives: and it is quite a natural thing that by the very process by which the means of benevolence are alienated from our Society, [that of the Church of Scotland] a ten fold force is given to the motive. Nothing can be more palpably true that the guinea which is parted with for one charity, is no longer in reserve for another: but that appliance which drew the guinea from the hand sent a new impulse to the heart; so that he who has been operated upon has become a much more hopeful subject for a fresh application, than the man whose purse has never been opened, and that because his sensibilities have never been addressed in the cause of liberality.

It is thus that our different schemes might work, and in fact do work into one another's hands. Should the first have preceded, and gone over the whole of Scotland, the second only finds the ground more softened and prepared. It acts not by exhaustion, it acts by fermentation. Exhaustion!—the notion is preposterous. Who exhausts himself? Who has abridged one item of expense in the cause of charity? Who has cast more into the treasury of the Lord, than a very small fraction of that, which is familiarly known by the name of pocket money?

They are mainly the same names which are to be found over and over again in all our charities. We do not count on the power of alchemy, which would transmute every thing to gold: ours is a higher and nobler alchemy—the alchemy of the heart; by virtue of which it is, that the charity given for one object, expands to another, till the giver exercises a wide and wakeful eye, on all the sufferings and wants of humanity.

Those who would cast jealousy between two societies, have never attended to the facts or philosophy of the subject. They display an equally gross want of philosophy, with those who would repress the

* A few small sums received from beyond the present diocese, are here included.

† The failure of the Treasurer to pay the stipends of the missionaries has been a mournful crisis in the history of the Society.—[*Report of Diocesan Soc. 1841.*]

liberality of the working classes, in favour of our Bible and Missionary Institutions, lest they should bring them nearer the workhouse, and hasten their descent to pauperism. The fact is, it widens their distance from pauperism; and translates them into the dignity of givers, from that degenerate sloth and sordidness, which turn them into receivers."

The second erroneous assumption is, the alleged romantic character of foreign missions, fitted only to mislead that calm christian judgment, which should first supply all the necessities of our own land. That this is erroneous will be seen on the slightest reflection. It proves too much: for there is not a city or town in our own land, that does not require far more than is now doing in the cause of Christ, and by this rule, the missionary spirit of the christian world would be narrowed down to a limit, too small to sustain its life. There may be in effort a division of labor, but the spirit—the prayer is one "thy kingdom come," and the command is "go ye into all the world." True, no one part of the Church of Christ can perform entire obedience, but the command is addressed to all his followers in a body. They are bound to press forward in faith, till the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Again, the work of Missions abroad is a work of faith, just as the work of the parochial ministry is a work of faith. Without the grace of God, not the slightest measure of real success can be gained in either, and that grace is sufficient for both. It can erect light after light over the face of the earth, making each in its turn the centre of fresh illuminating points, until the whole earth shall be full of the knowledge of the Lord. And from what we know of the history of the christian church, from the day of Pentecost until now, we may presume, that God is ready to pour out his blessing upon the faithful efforts of his people. Let such Missions abroad be once seen to be in accordance with the simple command of Christ, and disproportioned as the means may seem to the end, romantic even if viewed only in a worldly light, yet being in obedience to a Divine command, it becomes a reasonable object of faith and loses the features of romance. The same Gospel which tarried not in Judea, until that land was converted to Christ, still lives in its unchanging principles. The same Saviour who, passing beyond the immediate wants of that land, said to Paul, "depart, for I will send thee *far hence* to the Gentiles," is now by promise present to his faithful ambassadors, whether laboring in his stead at home or abroad. Surely it is not yet time to startle with fear at the enthusiasm of our own Church in the cause of Missions. Whenever she passes the bound of christian judgment, and thinks and acts only for the world abroad while forgetful of the claims of her own land, she has all the principle of a scriptural faith to bring her back to a due proportion of christian effort. But the truth is, that the more her members are aroused to a solemn sense of christian obligation in sending the Gospel abroad, the more will common consistency elevate in position the pressing calls of a more immediate sphere of duty. The history of the Christian Church has been but a history of Christian Missions, and Protestant Churches are but slowly recovering the ground left by them almost wholly un-

occupied, until the commencement of the present century. Romantic as it then appeared, after a few short years we find 800 Protestant Missionaries now in the field, accomplishing a proportionate amount of good. That then which appears in some eyes romantic, may in another generation appear as an ordinary work.

In practice we may compare the relative diffusion of the Gospel, with that of the commerce of our own country. Half a century since it was little else than romance to pass beyond the Cape of Good Hope. There were many who would elicit first the whole resources of our own country, by pushing its domestic commerce. There were other minds who could watch the bearings of foreign traffic, and who, resisting at the outset all charge of a romantic speculation, have led to commercial relations, which carrying our commerce into all the important ports of the world, have brought out those internal resources which otherwise would never have seen the light. Such is commercial faith and such are its fruits. But "the children of this world are wiser in their generation than the children of light."*

4. *Missions a Privilege.* In regarding the missionary work in the light of *duty* alone, its true nature has been seriously misapprehended. Whatever is *duty* is also *privilege*. When giving is a duty, giving is a privilege. When prayer is a duty, prayer is a privilege. Now by many friends of Missions this is not appreciated. Their co-operation therefore is dwelt upon simply as duty, and brings with it the natural bondage of mere duty. But viewed as a privilege, as co-operating with God—with the Redeemer, in the great work of good will toward man—a work to which angels might well aspire, and the whole spirit is changed. To enter upon this privilege with full and consecrated purpose, is to taste of the glorious liberty of the children of God. Even in giving, God loveth a cheerful giver. And has he no good in store for those whom he loveth? To urge on the Christian to growing holiness and love, and yet to propose no scope for their exercise, or at all events but a very limited one, leads only to a morbid sensibility and eventually to indifference. Every faithful pastor can testify more or less to this. Those of his flock engaged with the most enlarged motive in the service of Christ, will be evidently enjoying the higher degrees of christian privilege, while that piety which feeds upon itself is but suicidal. Yet how many pastors are satisfied with proclaiming duty on Sunday, and provide no fuel to feed the awakening desire, or to lead out its principles into practice. This thought is especially commended to the young and timid pastor, who, listening to the advice of influential but cold members of his flock, fears to do more than state the *duty* of giving; who would urge his people to be liberal in general, but fears to tell them of Missions. Christians who enjoy the privilege, will have no fear of the duty.

5. *Small Parishes not exempt.*—It is a mistake to suppose that Missions are to be sustained by large parishes alone.—In the wealthiest congregations in our land, where *all* are expected to give, there must be some whose means are far surpassed by individuals in other congregations esteemed too poor to give any thing beyond the four walls of their

* The first voyage from America to the North West Coast and China was in 1787, and proved unprofitable to the owners.

own Church. Now it is contended that if there is a duty in aiding Missions, it is the duty of the follower of Christ, whatever his parochial relation may be. Prayer, for instance, is the great sinew of the work, and who is the disciple debarred from this, or who has not a mite to give? The apathy, the timid fears and sad neglect of Rectors, is one grand reason that no more interest is manifested in the Missions of the Church. It is asserted with confidence, that there is not a congregation in the land which would not give something for the General Missions, nay even for the Foreign Branch, if the pastor would follow out in faith the great precedent which is set before him in the action of the General Convention. Let him present the subject intelligently, and follow it up in patience, and with positive certainty, strength will be alike imparted to pastor, people, and to the great enterprise itself. In every parish, however small, becoming thus interested, the golden chain of love gains a new link and draws in a new member in the one great confederacy of Christ's peculiar people zealous of good works.

6. *Machinery*.—There has been a grievous misapprehension in many minds even friendly to Missions, in bestowing their energies unduly on the mere machinery of the missionary enterprise, upon the mode of conducting it, and upon the plans of eliciting in detail pecuniary aid. Guarded and watched as our Church is, from its parochial relations up to its highest legislation, there can be little fear that the evils resulting from abuses in active benevolence can ever gain much sway. A far greater evil broods extensively over our Church. It is a cold indifference to the Saviour, and to this work now committed to his Church—an indifference fed by the unconquered selfishness of his professed people. Worldly arguments, worldly feelings, and a half-way Christianity, have hitherto benumbed the sensibility and tenderness of conscience in many a Christian heart. The veil of present influences has hid from the believer the things of God. Let the Church rejoice, that taken as a whole, there is evidence that the quickening spirit of the Gospel is at work. The affections of the pastor are not unfrequently quickened and elevated by the warmer breathings of surrounding piety. It surely becomes the leader of God's host in the great contest with sin, to throw himself in the fore front of the battle, to animate his followers and lead them on to victory. To be always in the armory selecting weapons, laying down one and taking up another, burnishing and testing his arms with jealous intrepidity, becomes not the leader when the ravages of the enemy have reached the very gate. And yet how often is the awakening desire in the parish, seeking to do something for the Saviour, chilled in hearing of some new objection to the missionary organization, or in finding the energies of the pastor spent in ever changing plans and devices for raising money. It is time that these devices of the adversary were resisted by a warmer spirit of Christian love. It is time that the attention be turned from pivots and wheels to the moving power. It is time that he who loves his Saviour and his Church, should yield something to the settled voice of that Church; and though he may fear that some small movement in the machinery may not be in perfect harmony, yet to wait at least till that machinery is in full operation before he condemns it. Harmony will not be pro-

moted by his refusing his co-operation. It is time that the eye of faith every where, should be turned more upon the object than upon the instrument; that the shepherds of Christ's flock should lead that flock away from the rough herbage, into the green pastures and beside the still waters of the Gospel of grace and peace. Centuries of organization and re-organization, will make but little progress in the work of the Church, unless there is cultivated a pervading spirit of Christian love which hopeth all things for the sake of Christ.—Where there is a will there is a way, and without that will, any way will lead to darkness and disappointment. Six years or more may suffice for preliminaries. All parties have gained wisdom. It was never safer than now to commit the work to its legitimate managers. And if that work is carried out in forbearing charity, and in some measure of united sentiment, the people will rejoice. Let the true friends of the cause thus labor on in patient forbearance and faith, and peace will come over the spirit of God's people like the balm of Gilead. Let minor jealousies be hushed in the wide uplifted prayer, that God would send forth laborers into the harvest, and that his kingdom may come, and the Missions of our Church will soon be a glory in all lands, "and God, even our own God, will give us His blessing."

Objections to the present plan. 1. *Concentration of ecclesiastical influences.*—Among the truest friends of the missionary enterprise of the Church, are many who yield in some measure to the force of partial objections against the present organization. Their judgment is to be regarded, but the objections themselves affect only the workings of the plan, and may be removed without altering the plan itself.

It is objected with much appearance of reason, that a new central influence is generating in the Church, by bringing the holders of its leading charities into direct correspondence with the parochial clergy dependent on such charities, too regardless of legitimate diocesan relations. This objection is made against the present mode of operation and not against the persons officiating in either Department. The objection at present can only touch the Domestic Committee of the Board. But whenever Bishops shall be appointed to our Foreign Missions, the same objections will apply to the Foreign Department, wherever Episcopal Jurisdiction extends. This will be seen at once in the supposition that Africa and Texas shall be furnished, as was proposed, with the Episcopate. Will it be expected that the missionaries in Africa are then to be in correspondence with the Foreign Committee irrespective of their own Bishop? Will not some rule for missionary communications naturally grow into use in so distant a diocese, which shall fully recognize their diocesan relations? Extend the rule to Texas, and then passing the line to Arkansas, shall another mode prevail there, in the Domestic Department?

Such an objection cannot be disregarded. It claims in the Church what is claimed in the administration of the General Government of our country for state rights. But its whole claim can be readily met. Let the practice be to bring the Domestic Committee and the diocesan missionary organ into full and immediate correspondence. That organ having the Bishop at its head, then takes such portion of the work as lies within its immediate and proper jurisdiction. The

natural result of this arrangement would be more or less as follows, whenever the things which make for peace are observed, and without this, little good will result from any plan. In the older and larger dioceses, the wants of our own country will be presented with concentrated power. The charities to relieve these wants will pass through one channel, and the missionary organ of the diocese, acting freely and in auxiliary correspondence to the Domestic Committee, will become responsible for the supply not only of diocesan wants, but for its due portion of the means required for the vast necessities of the western regions. This responsibility will be at first but partially felt. But if it is brought nearer home, and is pressed upon the conscience with greater simplicity and by means more in accordance with the great principles of the Church, in due time it must be far more fully and generally realized than at present. The strong claim of the West will be urged by the Committee with tenfold power upon the diocesan organ, and then in the proper channel upon the parishes, and gradually the surplus means from the more powerful dioceses will freely flow and with far more confidence, into the General Treasury. The newly organized missionary diocese with its Bishop at its head, becomes also the legitimate correspondent of the Domestic Committee, and the immediate dispenser of the funds which that Committee is enabled to bestow upon that part of the field. A new responsibility now rests upon the young diocese. Having all the advantage of immediate supervision, having its organization complete, it works with a power beyond itself; and the order of our ecclesiastical constitution, the natural responsibility of the clergy, are preserved in perfect harmony, and all needful dependence upon the central treasury watchfully preserved. That section of the Church comes to this treasury, not in the resistless dependence of a few insulated missionaries, but it comes as a diocese with its Bishop, presenting an intelligent view of its wants, expecting that appeal to be felt through the Church, and to receive the legitimate portion of the offerings of its abler sisters through the appointed channels. The united voice of these appeals from the West will be felt on both sides, as that motive which links together by intelligent sympathy, the giver and receiver. In proportion as it is neglected or refused the means will cease to flow. It is true that the efficiency of this arrangement may not be immediately perceived. Nay in some instances there may be a reduction of income to General Missions. But it will not be long thus. The plea cannot be long resisted. The unity of the work, the conformity of mode with our ecclesiastical order, and the singleness with which the appeal comes to the christian heart, will pave the way for a vast increase of efficient operation. The experience of another christian community is in point. The American Home Missionary Society of the Presbyterian and Congregational denominations employed in 1841, 690* missionaries, and of its total receipts (\$85,413 34,) 76,533 33 were received through the agency of auxiliary (generally State) missionary societies. For several years its operations were threatened with the same fears on the part of various sections of those churches, and added another and separate item to the missionary claims. A remedy

* 791 in 1842.

was applied and has proved effectual. Each state missionary society became auxiliary and regulated all the missionary operations within its precincts, and the General Society now sums up the labors of the auxiliaries, and is the channel through which the surplus of one flows to supply the necessities of another. Jealousy became thus disarmed, and harmony and efficiency were secured. Let us profit by such experience. All this can be effected in perfect unison with the great principles of our present organization.

2. *Sacrifice of economy to division of labor.* It has appeared to many minds, as elicited in the discussions of the second Triennial meeting of the Board, that economy in the administration of our Missions has not been duly regarded; that while the main object (division of labor) in the separation of the departments, had occupied the Convention of '35, experience has not justified the expense of such an arrangement. The objection demands serious attention. A large majority of the Board has recently decided, that without further evidence, no retrenchment of the expenses could be made by that body, but admitting the importance of the subject, appointed a committee of investigation to report in June next. Such a report renders improper here, any extended course of remark. With all deference, however, a few hints are offered, as rendered necessary in this connection.

Let it be observed that no exception has been taken to the outlay in any branch of missionary operations at home or abroad. For the objection urged against one foreign mission, had reference only to the expediency of its continuance, with no charge of imprudent outlay. The objection is urged against the expense of management, especially as involved in the salaries of an officer for each Committee. It will be shown hereafter that this amount is not greater than in other parallel cases. In no instance was the wisdom of the organization more manifest than in the division of labor in the work itself. It is a point of such vast importance to the efficiency and power of the various operations, that if again disregarded it must be at the risk of confusion, and temporary or partial failure. This subject was clearly presented shortly previous to the Convention of 1835, in a pamphlet entitled, "A Plea in behalf of a Separation of the Domestic and Foreign Departments of the Missionary Society," a plea not without its influence in bringing about that desirable result. The points of that argument, equally important and applicable now, may be profitably traced in this connection. "Our immediate concern should be, not so much to procure support for our new Missions just ready to be commenced, as to lay a foundation broad, deep and firm for all our future missionary operations—to settle the cause of Missions upon its right basis—to fix it for ever upon its principles—to bring out to view the distinctive elements of the enterprise." The Society, previous to the present organization, is declared to be "the only existing Missionary Society in the world, uniting under one agency the two departments of missionary effort." Committing the two causes to one Executive Committee was proved to be in conflict with the then existing state of feeling in the Church, on the subject of Missions. In anticipation of division of labor it was said: "The Executive Committee for Foreign Missions will devote themselves to their appropriate object with all the advantage of a singleness of

aim and effort. Looking only at their own cause they will be ready to take up and carry forward the largest designs of christian zeal. Freed from the necessity of that constant solicitude and circumspection which now arises from having a two-fold object of pursuit, their efforts will have all the energy and power of freedom. They will be *expected* to accomplish for Foreign Missions as much as a single Committee can accomplish for both causes united. They *will* accomplish far more, for they will have the advantage of a steady concentration of power upon a single object." The same would be equally true of the other Department. In speaking of the fresh interest to be excited in the Church by such a change, the writer remarks: "But how is this specific form of the missionary spirit, this deep and ardent love for the heathen, to be excited in the Church? Obviously in no other way than by bringing the cause of Foreign Missions distinctly into view, by setting forth the salvation of the heathen as a separate object of christian endeavor. This again can be thoroughly effected only in one way. The cause must have its own representative—its own instruments and agents, whose business it shall be to present the wants of heathen lands to the Church by means of the press and preaching agents, to enlist christian compassion in their behalf, and to draw out that compassion into action. But this is not all. The very establishment of a separate agency for Foreign Missions, will give prominence and singleness to that cause. The eyes of the Church will be fixed upon it. It will stand out by itself, attracting particular regard. It will assume new importance in the minds of religious men. Its friends will rejoice in its elevation and take courage, while all will be led to contemplate its object, and many to inquire, "Lord, what wilt thou have me to do?" This too applies to the Domestic Department, and the advantage will be lost whenever division of labor is sacrificed.

"A single Committee, with its Secretary, must be composed of men who, though they sincerely desire the advancement of Christ's kingdom, do not prefer one mode of advancing it to another. They should not be distinguished for their devotion to Home Missions, else Foreign Missions suffer in their hands. They should not be singular in their attachment to Foreign Missions, lest Home Missions receive detriment from their preference. They should not be men, some of whom belong to one, and some to the other of these two classes, lest discord obtrude herself upon their counsels." The numerous other advantages which flow directly from division of labor as a general principle are then enumerated with conciseness and force, and it is added that their application to the Secretaries of the Committees is even tenfold more conclusive, if possible, than to the Committees themselves.

"Division of labor is the best economy of time and effort. The more single the aim, the more constant is the action, and the more free from distraction. The more thorough the knowledge, the less time and effort are wasted on injudicious plans and modes of action. Division of labor simplifies, and thus strengthens the sense of responsibility. The feeling of obligation becomes weak by diffusion. Where several objects occupy the mind, no one of them seems to claim a close and earnest attention. Responsibility is, if we may so

speak, divided among them. If one is neglected, the rest perhaps have been diligently pursued; and even if they have, the blame which attaches to the neglect of the other is necessarily indefinite, because the precise proportion of labor which it deserves can hardly be determined. But when, on the contrary, the object is single, its own claims, and consequently the corresponding obligation, may be accurately measured."

Now it is seriously asked, apart from the view of this subject as a solemn compact, to which we have before alluded, are all the advantages of division of labor, guaranteed to the interests of the two Departments, especially to the Foreign, to be loosely relinquished in deference to the cry of economy? The needful addition of responsible assistance to a single Secretary, would much diminish the apparent saving. And even that saving may be otherwise met whenever it becomes necessary. There are doubtless friends of General Missions, who would rather meet it, than see this wise compact timidly surrendered on the short experience of six or seven years. But further, what can be effected to meet all just economy in every part of the work? The objection must be against the disproportion of salary to the actual expense of living, to the amount of labor performed, or to the officers themselves. On the first point, the salary should doubtless be graduated to meet the expense of a clergyman and his family living in the city. That no disproportion exists here, may be gathered from the fact, that a similar salary, viz: \$1500 exclusive of house rent, (usually about \$500,) is that given in most cases to Professors of the General Theological Seminary, and to rectors of city churches considered third rate in pecuniary ability.

They who have much at stake in this matter have a right to be heard. A rector, whose congregation has given, since 1835, to our General Missions, perhaps more than any other—nay, even more than the amount contributed by *all* the churches in any larger city to Diocesan Missions, speaks thus to a friend: "The laborer is worthy of his hire, and the Church ought to be willing to give good salaries to the secretaries and officers who are laboring faithfully. Let the people know the full cost of Missions, and then it will appear whether the missionary spirit is of the genuine stamp. I do not believe any thing is to be gained by making Christians consider duty a cheap thing: and one reason, as it seems to me, why we are not more alive to the subject is, that we are afraid of looking at the duty right in the face, with all its consequences. We are too much in terror lest our good may be evil spoken of, and consequently we refrain from attempting the good.

"Now good must be evil spoken of, in the first instance, by all who do not mean to co-operate, and the very cross of the Christian is to be constantly doing and saying things, which to others, and often these his best friends, seem either *ultra* or foolish. He who would not be branded as a *fanatic* or a fool for Christ's sake, I am afraid is often obliged to deny Him."

The Report of the Special Committee will probably show whether the salary is disproportioned to the faithful discharge of the high and varied duties recognized in the constitution, and appreciated by

those acquainted with the nature of such multifarious labor. On inquiry into the nature of such incumbent duties, there is ample proof that there is labor enough in either department to employ any one, whatever may be his resources of mind and body. The work will always grow with the man. If, for instance, it could be possible in two months to perform all the duties required at the office during the year, the other ten months would be far from exhausting the demand for the travelling agency through the Church. We touch not here upon the expediency of this branch of labor. It is enough that it is recognized by theory and practice, and the more efficient the agent, the more strenuous will be the claims laid upon him. In providing therefore one such officer to each Department, the constitution places the limit of duty only where the powers of the incumbent cease.

On the third point of proposed disproportion, it may then be inferred, that the charge must be established if at all. Here also the Church may safely refer to the Report of the Committee of Investigation. But if the office involves high and wide extended duties, to perform which, the laborer is worthy of his hire, and that hire as already fixed is not over-proportioned to the known duties, let the friends of the work beware how they sacrifice its interest to a demand which may touch the incumbent merely, and not the office. The question whether the officers of a religious Institution have properly discharged the duties to which they were appointed, is one which belongs to the Board of Managers superintending the work; and upon that Board rests the serious responsibility of securing fidelity and efficiency. Having the power to appoint, they have the power to remove in case of need. To the whole of this objection then against salaries, if proved in any point to be valid, there is a remedy. It is therefore contended that the friends of missions should pause, and if any change be necessary, let it affect not the high interests of the office and of the work itself.

Agencies.—It is a singular fact, that many members of our Church strenuous in commending her conservative character, are first to assert her defenceless exposure to evils existing without. Agencies in benevolent bodies have been accompanied, it is said, with serious evils, and therefore the least introduction of such an appliance must produce evil with us. Hence it is argued that all agencies are to be avoided. Let us look at this calmly. The Board of Missions (a body of which the Bishops will ere long form one half or more,) is empowered to appoint one man to each Department of the General Missions, who it is understood is permitted to employ the time which can be spared from his constantly increasing duties as Secretary, in acting throughout the Church as General Agent for his special work. The Bishops who will naturally stand together on Diocesan rights, are to form ere long a majority of the employing body. Now what is the power confided to this agent? He may enter any diocese in official capacity, his movements being controlled not by one Bishop, but by all in their proper place in the Board which appoints and governs him.

But having entered the diocese he cannot enter any parish without the concurrence of the rector. Could it be supposed that he would attempt to exert an influence, direct or indirect, against the

plans of that rector? One such impropriety fully proved, would bring down upon him quick condemnation from his employers, who may remove at pleasure. And when admitted to a parish to plead for Missions, what is his power? He is but a sanctioned guest. He can but present information and gain for the cause that which may be gained for the truth, intelligent assent. Over the pecuniary resources of the congregation he is not admitted to a particle of authority. Should a collection be made at the time of his visit, (a practice in itself undesirable) it can only be at the will of the rector. His legitimate, and the evident policy of his agency is to present, when freely permitted, minute information concerning the Missions of the Church, and to urge a moral plea for their support. And this permission without power, is all that is conceded by the Church at large, under every conservative guard, to the officers of a general institution already largely occupied by local duties. That he may enter the diocese without the sanction of the Bishop is clearly a theoretical right, to secure the independence of rectors rather than that of Agents. Suppose the rector to request the presence of a General Agent of a sanctioned Institution of the Church. Shall the Bishop interpose his official veto? Yet this is all, for it can hardly be supposed that such an agent acting under a Committee of a Board of Missions, comprising all the Bishops of the Church, will ever be arrayed in fact against one of his employers acting at the head of his diocese. This statement is necessary to expose the groundless character of those jealousies, which have now and then been expressed against this feature of the missionary plan. We might as well fear the putting to sea in a safe ship after using every precaution for the voyage, because storms have been encountered by those less prepared for their destructive violence.

In this work of the Church, we know of no other sanctioned agency but that of Missionary Bishops, who from the character of their appointment have it is presumed, the same rights, with greater influence. Besides this, there is a tolerated agency in each department which may soon be checked when burdensome or irregular. It is not recognised in the missionary organization. It is when a Domestic Missionary taking a letter from his Bishop, goes through the length and breadth of the land to plead for his Church: or when a Foreign Missionary, with a letter from his Committee having a Bishop at his head, goes through the land to plead for his station. Such an agency should be watched for the simple reason, that it is not recognized or guarded in the missionary constitution. But at present there may be guard enough in the conservative character of the Church. They who take needless alarm, and object to such an agency, overlook the wisdom of their Church and its conservative character. They have suffered perhaps, when without, from a pressure of evil; and on entering a Church with other tendencies, would prune away with unsparing hand the whole limb regardless of the fruit. Now, we contend for a limited agency. In that it is limited, the wisdom of the Church is manifest; in that it is granted, though not essential to our polity and only in very subordinate aid of the designs of the Church, there is also manifest a high and noble confidence in her great principles. Like the noble animal which conscious of its power, loses

not its high good nature at the harmless gambols of lesser animals around it, it fears no evil when none is present.

Such an agency as this has much to commend it. It is needed to give information at large concerning a general Institution. It strengthens the mutual bond of union between the Church, and her own general Institution, scarcely capable of being perverted to purposes of consolidated power. It promotes an influence sufficiently guarded ; and limited to a great single design of the whole body, it removes little jealousies and fears, and tends to stir up the liveliest affections of all, in the sanctioned work of the Church and of the Gospel itself. It operates not against the ministry but through it. Wisdom and experience unite in using such an agency ; not for raising immediate contributions or interfering with parochial plans, but separating itself from all immediate and excited returns in dollars and cents, it may go on from parish to parish, simply promoting an intelligent interest in the missionary work of the Church itself, and thus aiding the pastor as his constituent, in this labor of love, leaves him to carry it out within his parish as he may judge best, and entirely at large in his undisputed liberty as rector. The history of the new organization has developed no tendency to excess in this species of missionary work ; and when fully considered, it is scarcely to be supposed that either Bishops or Clergy, will be so wanting in confidence in the Institutions of their Church, as to take alarm for her safety, should a circular letter be addressed to the Clergy from either Department of her General Missions, or should the Secretary and General Agent of either Committee appear at any of their parishes, to consult with the rectors on the interests of those Missions. The beautiful harmony of relations which characterises the Church, will suffer, whenever invaded by undue assumption in any quarter. The tendency to consolidated power in the General Government of the Church, and the same tendency in each diocese towards its ecclesiastical head, are happily counteracted by the perfect independence of the parishes, except in certain specified concessions. In preserving this harmony with a watchful eye, all will be well.

Expenses. Much has been said in certain quarters on this head, and one member of the Board, known as a friend to Missions, declared in his place, that no missionary society managed its concerns with so much expense as our own. The following table will show the injustice of such hasty general assertions, and tend to remove from every unprejudiced mind the injurious impression made against our Missions on this ground.

1841.	Receipts.	Total Expenses of Management.	Agencies alone.	Rate per cent. of total exp.
Am. Bd. of Com. for For. Miss.	\$239,106 00	\$31,811 02	\$8,917 97	13½
Presbyterian Board, - -	67,081 58	11,370 00	3,383 12	17
Baptist Board, - - -	52,598 68	11,480 68	3,083 81	21¾
American Home Miss. Soc.,	85,413 34	10,193 00		12*
Foreign Committee, -	22,881 28	3,060 46		13½
Domestic Committee, -	30,113 58	3,611 21		12

* The expense of extensive agencies in this Society is not specified in its report, such agents being classed with missionaries.

The Methodist Missionary Society does not furnish in its reports sufficient data

Information essential to interest in Missions. There is many a pastor who, after some abstract declarations on the duty of aiding in General Missions, expects his people to give freely for their support. It is well, however, to bear in mind, that in most Christian and well-ordered minds, there is something needed, when an object is presented for its favorable consideration, as means to interest in that object. Such an interest, to be intelligent, must be based upon truth and information. Without the truths of the Gospel lodged in the heart, as the basis of all, mere information will avail but little. But if a pastor would draw out the pure affections of his people, and fix them upon the cause of Missions, let him remember that to this end he must present largely and fully those topics of interest which relate to the work itself. There are abundant materials for this, but they are not accessible generally to the congregation. In various ways, and by persevering effort, the pastor may accomplish much, and though it may cost him no little labor and perseverance, yet he will find himself amply repaid, not only in his own heart, but in the fruitful interest of his people. He will find, as a delightful testimony to the fidelity of his work, that the pious part of his flock, on whose prayers he most relies for sympathy and aid in his own ministry, will soon become also most engaged in the work of Missions. And without such continued effort to extend an acquaintance with the facts connected with the advancement of Christ's kingdom, but little will be understood or felt in the prayer, "Thy kingdom come."

The information thus communicated should be general enough to bring the whole field in turn before the attention, and particular enough to fix that attention from time to time upon particular points in the survey. Let such intelligence gradually extend through the parishes of our Church by promoting the circulation of missionary intelligence, by missionary meetings, tracts and addresses, and by impressing upon teachers and pupils in the Sunday school the duty and leading facts connected with it, and in due time the heart of the benevolent pastor will be made glad, and every department of christian benevolence find a ready response and a continued support.

Systematic co-operation.—The varied internal relations of our Church are clear, the gradations in steps complete. The parishes operate through their diocesan organ, these organs again by and in the General Convention. To break up the great principle of such gradation, and return from the Board of Missions directly to the parishes, is to be regarded not a *violation* of order or responsibility, but a temporary arrangement, a by-path for present use. We must hail with joy the day when the returning chain shall be complete; when the parishes becoming auxiliary to a diocesan missionary organization, these organizations again shall sustain the general organ of the Church in its great missionary work. Animate this form with spirit and life, give to the skeleton its sinew and muscle and the full stature is complete.

Now in the attainment of such an end no change is needed in the for such an estimate. The three other general societies, missionary in character, viz. The American Bible, Sunday School, and Tract Societies, are omitted, the expense of printing and publishing being blended with that of general management.

present organization. It is perfectly competent for each diocese to bring forward its appropriate missionary body, not resting in the sole will of its diocesan or in its standing committee, but in its Board formed on the model already given, and in conformity with the great principles of our Church, its Missionary Board set apart by its Convention with its Bishop at its head. This would be to fill the space which the General Convention has no power to fill. Between such a Board and each parish of the diocese, let there be again formed the Missionary link, and the chain is complete. The tree in the forest whose strength lies in surrounding and continuous support stands strong, while the stateliest oak if waving alone in the sole strength of its own trunk and power of its own roots, can scarcely brave the tempest. In such a symmetry in our missionary arrangements, the plan of the General Convention of '35, framed with such wisdom, is only carried out to its legitimate results. That Convention did not pretend to legislate for dioceses or parishes, but to draw an outline within which eventually all the parts were to be duly traced. We believe the tendency toward this perfect gradation—the desire to complete the chain—to be daily strengthening. Already has it been in one instance at least fully consummated, in the intermediate link, and it is easy to anticipate a similar measure in each Diocese at no very distant period. It will remain for each parish as the flow of benevolent feeling gradually enlarges, to direct its current through the provided channel of its own diocese. There may be something lost in the preparatory measures—a check may at first be given to the ordinary sources of pecuniary contribution—time will be required for the strengthening conviction of growing experience—and yet more for the growth of general harmony and confidence. But if our principles are correct, and in the operation of our Church conformity to those principles desirable, the result will be sure.

Parochial Aid.—The missionary relation between the parishes and the General Board of Missions, being thus established through its rightful and intermediate channel, the Diocesan Board, nothing now remains but efficient parochial aid. From the parish must come all that can ever be obtained of efficient permanent support. On pastor and people devolves the obligation, if any exists, to carry out the great designs of the missionary enterprise. The Diocesan Board, if composed of those whose hearts are in the work, will ultimately gain the sympathy and co-operation of the religious interest existing in the diocese. It would be vain to look for much beyond this. To expect permanent support from other motives than simple love for Christ, would only subject to disappointment; but to elicit that aid, no mode seems more congenial than the united and cordial co-operation of all the parishes of the diocese, in its great missionary effort, and then the union of the dioceses in applying their surplus means through their General Board of Missions. How then shall the parishes meet this demand upon them? It is not designed here to enter into details. A few general hints may not be out of place.

We take it for granted that every parish is under obligation to do something in extending the kingdom of Christ. We are met, however, at once by hundreds of cases like the following. A young and devoted minister has taken charge of a parish feeble in numbers and

pecuniary means, having struggled through a severe effort to build a church. It is still in debt for a portion of its cost. The promises for a scanty salary are but imperfectly met. Now what can be done for Missions? We answer much. Although the parish may be in debt, it does not follow that the parishoners are so. The fact undoubtedly is, that all the interest possible has not been awakened, and the whole ability by no means elicited. A man who refuses more than a trifle to his minister, and gives nothing for Missions, can yet when needed, build a house, purchase a farm, renew his dress, or find the means for some favorite object, some political or military enterprise, or to gratify some unnecessary want of himself or family. It is a mistake to suppose that the scanty treasury of such a parish is to be drawn upon, if Missions are presented. Not so. A new instrumentality is brought to bear upon the hearts of the people, a new interest is to be awakened, and new gifts to the Lord to be drawn forth, not from the parish treasury, but from that larger fund hitherto following the heart to be lavished upon worldly objects. The minister, however unwillingly, has stood in this peculiar attitude before his parish. "I preach to you the Gospel of Christ, and as the fruit of your faith and piety have no greater object to present to you than your minister's support. Pay his salary faithfully, maintain the decencies of worship among you; and you have performed your duty. I ask no richer fruit from all my ministry, no higher visible result from all my preaching." Though not the language, such is in fact the limited demand of that pastor who asks from his people nothing for Missions. So cold a motive—a scheme of benevolent action so barren—such inconsistency between the Gospel preached and the Gospel practiced, must shut out from the parish efforts, the highest and best energies of the people. Its own piety will rust.—With abundant materials perhaps around for its increase, there will be little disposition to unite with a cold and lifeless community, and soon the too timid, though perhaps excellent pastor is starved away, reaping only that which he sowed.

Now, on the other hand, let the great work of the Gospel be brought forward judiciously, but in all the boldness of faith, whatever be the means or ability of the parish—let the purpose of interesting such a parish in such a work be steadily and vigorously pursued—let means be taken to inform the congregation upon the subject—let the potent element of piety be fully enlisted in its behalf, and be the gifts that result from such a course more or less, this length and breadth of christian obligation will not be presented in vain. The new motive animates the pastor in his daily and weekly ministry. He labors no longer for his salary but for Christ. The fullness of this new motive is felt in his hour of prayer. It flows out in Christian sympathy; it ennobles, enlarges, and elevates the affections of his people. The object is sufficient to enlist their interest, and the life-giving stream communicates to the elements around the persuasive argument of a warming zeal. As the work strengthens, parochial objects receive their full share of the growing interest. Cheerful ability is found where least expected. There is enough and to spare. The parish realizes new ties to the Church at large, a vital union to the great body of Christ as it moves on in the

great and glorious work. An instance that stands not alone, may best illustrate the truth of these remarks. In a country parish there existed a debt of less than one hundred dollars. The pastor was duly commissioned by the wardens and vestry to proceed to a neighboring city, and apply for aid to remove the long-standing embarrassment. On conferring with a clerical friend who knew something of the circumstances of the parish, it appeared that two members of the vestry applying through their pastor, for this trivial aid, were themselves supposed to possess property worth half a million. The pastor was advised to make no further application, but try other means at home. Previous to that, we presume if a missionary contribution had been proposed, the answer would have been, we are too poor and in debt. In another small country parish, as stated to the writer, the pastor, though a friend to Missions, feared to present the subject, as his Church was in debt. But a goodly sum was on one occasion forwarded to Foreign Missions, anonymously, with the remark that a few members of the parish, not having the opportunity at home, had been accustomed to contribute on public occasions abroad, then added the above further contribution direct. The well known instance of the disheartened rector applying for advice to a lay friend, cannot be too often quoted in such a connection. "Have you," said he, "a Bible or Missionary Society in your parish?" The answer was, "no." "Go, then," said the friend, "and establish one, and at the end of the year if your salary is not paid, come to me and I will help you." The experiment proved successful.

The precise mode of eliciting aid for Missions must of course vary, and it is not here designed to suggest minute details. The error has often been made of mistaking for systematic charity, some one *mode* of such charity, which may have answered under certain circumstances, but which is not adapted to all. The following hints on systematic charity are offered as the result of some experience and observation :

1. Let the contributions be systematic in principle, though variable in mode, from time to time, as circumstances may demand. To change frequently, destroys the confidence of a congregation, and never to change the mode, shuts out all improvement.
2. The Church, though a missionary society, looks to its Convention to conduct its missionary operations by a deputed organ, the Board of Missions. So with the parish ; as a missionary society there is needed some corresponding organization. It needs not a formal society with its constitution and by-laws. The parish itself is, *de facto*, a missionary society. The deputed agency may be of the most simple character, a mere committee nominated by the rector. But efficiency and steadiness will be wanting, unless there is some parish organ having the rector at its head. Whatever be its form, the pastor and flock should have a united voice. It will avail little for the rector to be all in all—the dictator, when the pockets of his people are to be consulted.
3. The mode of collecting will be most effectual when embracing something more than collections in the church. Let it be ascertained by personal application what each parishioner is prepared to give weekly, monthly, or yearly, and let the contributions be collected

periodically, also by personal application, and in all christian simplicity, without undue appeals or invidious comparisons, but leaving each free to act as his conscience may dictate. Instances are known where the amount so contributed has been generally little more than one cent a week, and yet the sum has immediately swelled to a yearly contribution far beyond any previous effort. As the interest has increased, the personal contributions have also increased. The object has been kept before the mind, and the prayers of the people enlisted. Once realizing the privilege of christian benevolence, they prefer to advance rather than draw back. What is most needed in such a mode of collecting, is a convenient number of patient and faithful collectors who will not be weary in well doing. There are however to be found, in almost every parish, some persons of piety whose active spirits may be most happily and safely enlisted in aid of their pastor, in promoting the cause of Missions, as well as other objects of christian benevolence.

4. The objects for which the collections are made, should be distinctly understood. It matters not so much whether each collection has its specific object, or whether the amount of the collections is to be periodically divided among objects, and in proportions previously settled and known. The great point is, that the people shall understand precisely to what objects of benevolence, their gifts are to flow. It may accord with certain views, for the rector, solely or with others, to sit in apportionment upon the offerings of the people. But in such case a cold indistinctness will generally limit those gifts. On the other hand, if the leading objects of christian benevolence are intelligently and distinctly presented before the people, their affections gained, and their gifts become the voluntary fruits of a close, intelligent interest, the whole plan of benevolent offerings will gradually fasten upon the hearts of the people, and strengthen every hold upon them.

5. One department of parochial assistance will especially and richly repay, in the end, the most careful training of the pastor. It is that derived from the juvenile members of his flock. No one attentive to the youthful mind and heart, and aware of the force of early habits and impressions, can be indifferent to the importance of enlisting the young in the cause of Missions. If the Sunday school, for instance, of a parish, has become interested in special objects of missionary effort, and this not as a momentary impulse, but with careful training, and proper motives enforced, a delightful zest will be given to its various operations. The young may be easily interested, and once cultivating the habit of benevolence, vast facilities are evidently provided, when the heart itself becomes fully swayed by the motive of the Gospel. How much more noble the moulding thus given to character than by feeding the selfishness of youth with profitless amusements and unmeaning toys?—and what pastor would not delight to witness such a growing habit in the portion of his flock, soon to become its pillar of strength?

Imagine a Sunday school thus trained in delightful sympathy for the destitute and suffering, and extend the thought until it reach the youth of every parish in our communion, and patiently await the

unfoldings of such a spirit as years advance, and who is so blind as not to perceive a generation training in the Church, for carrying out her wide and vast designs of Christ-like benevolence. There is not a Sunday school in the land, but may soon realize its participation in the work and give something to promote it. It may furnish a few books to a neighbouring and less privileged school, or may send a Sunday school library to the West, or support a pupil in some distant mission station. And after all it is not so much the amount, as the happy result in the youthful heart itself—the cultivation of a habit and spirit which, under the blessing of God, will go far to supplant that worldly and selfish purpose, which now unhappily chains to earth the mighty energies of the Christian Church.*

6. There is a powerful auxiliary influence, used extensively in the English Church, perfectly consistent with our missionary organization, and with our Church polity and principles. It is as follows:—The rectors of four or five neighboring parishes, may agree to be present and aid each other, successively, on each parochial missionary anniversary. In England this means, followed up by personal collections on the plan already alluded to, has been found by experience, greatly instrumental in awakening that hearty Christian zeal, now so generally pervading the English Church. It involves no organization, no extraordinary and short-lived effort, but simply the neighborly and brotherly agreement to aid each other in extending the blessings of the Gospel, and of interesting the people in the same glorious work.*

While, then, the minor operations in obtaining pecuniary aid may be variable, the great principles deserving attentive consideration, seem to be these—1st. Making the congregation acquainted with the facts of Missions. 2nd. Applying to them often and personally by collectors. 3d. Some simple parochial organ for Missions, of which the pastor shall be the head, not the whole; and 4th. That the objects aided be distinctly known.

Example of England. There is a lesson to be learnt from our mother Church. She has set an example in every branch of missionary effort, which it becomes us not to slight. It will witness against us if we heed it not. In the wide extent of auxiliary missionary associations, reaching, by personal application, even those who have but their mite to give, in her parochial and other missionary meetings, in her more generous contributions, in the untiring faith of pastoral effort, and more recently in the rapid development of a growing zeal which marks the Church of England, it becomes us to follow with no timid step. And yet more are we admonished, by that forbearance and christian charity which has recently united in a firmer bond, the great societies of that Church. Is not the time near when overlooking, in like manner, those differences incident to human sentiment, and springing from the colder calculations of mere mechanical arrangement, we shall generously unite to a much wider extent in those efforts, which have for their legitimate object the advancement of the kingdom of Christ? Is not the time near, when

* See page 31. Note.

they who cannot conscientiously unite, will silently permit others to spend and be spent in such manner as may approve itself to that portion of the Church;—when the friends of such effort shall pursue their course in humble faith, restrained from every unchristian aspersion upon the motives of others, themselves unmolested by the objections of those not yet prepared to follow in the same path? In watching the high and honorable confidence now mutually gaining ground in the various benevolent operations of the English Church, an example is set commending itself to conscientious attention, as prompted by the Spirit of God, and evidently preparing his own instruments for his own work. Let such a confidence pervade our own Church, and our differences on the missionary question will disappear, and opposition, if not eradicated, become at least silent, in the feeling that if the work be not of God it will come to nought.

It is far better to regard the mere mechanical operations of the missionary work as entirely subordinate. Though springing from the abiding standards before us, such *modes* of operation may from time to time safely be adapted to changing circumstances. Like the implements of husbandry, they may be laid aside successively as the seasons advance, until in due time the Church may be prepared to “put in the sickle” and reap the rich harvest which God will prepare as the reward of faith. Unduly exalting the fashion of our instruments, we have lost sight of that deep zeal, which now characterizes the enlarged movements of the mother Church.

Missionary Prospects.—What then is the prospect before us, and on what can anticipations for the future safely rest? The work to all human apprehension, will gradually gain strength. It will secure increasing confidence, it will be more distinctly recognized as a cordial and powerful friend to diocesan and other more limited efforts, in no possible way interfering with such efforts. It will grow steadily with the piety of the Church. Parishes however limited in means, will still join more and more in the common and sanctioned enterprise. The deepening interest of passing events at home and abroad, will force upon the attention of Christians, the great command of their Saviour. Convention after convention will gather up and enforce the growing and prevailing sentiment. Increasing information will develop gradually, the absorbing interest of the various fields of missionary effort.

On the other hand, God will doubtless test the faith of his people. Opposition against the work, may be felt, calling for prudence and wisdom in its managers. Want of success will here and there attend its operations, while enough of fruit will appear to encourage every heart into which the Holy Spirit has breathed a holy love. A wider spirit of prayer will be awakened as the wants of the great harvest are made manifest by missionary effort; and to all this God will add his grace and favor.

The writer is aware that little heed may be given to anonymous remarks. But if truth and love are enforced, it matters little by whom. God can use any instrument. It becomes those of differing sentiments to reflect, that the claims of the Saviour and the declared voice of his church, may be coincident. It becomes them as Church-

men to take that high minded and Christian view of the work itself, which shall lead out the affections in faith upon the grand designs of the Gospel, and laying less stress upon those minor points on which it can never be expected, that all will perfectly agree, and grasping the great Christian object and motive, co-operate with freedom and faith, and with that charity which hopeth and believeth all things. Is it not time that the minor differences which have so long divided the sympathies of Brethren, should be discarded from a work so high and holy, on which are bent the wisdom and authority of the Church, and sustained by the labors of some of her most devoted sons?—Above all, is there not demanded, the prayer that God would send forth laborers into the harvest, and that His kingdom may come and His will be done on Earth as it is in Heaven. Such a prayer coming from the heart, will bring forth a cordial co-operation, animate the faith of the believer, and ascend to God, without whom nothing is strong, holy or good, and on whom it rests to vouchsafe his blessing, and in due time to bring the work to its perfect consummation.

Note.—The principles contained in the Report of a Committee of the Convention of the diocese of New-York, are so important and so general in their application, that the following extracts are commended to the reader in this connection:

“There are certain first principles in regard to Christian benevolence which are nearly self-evident, but to which we ought to have constant reference, if we would construct a judicious system of operations. These are—

1.—That real Christian benevolence is not to be elicited on the one hand by the mere authority of law, nor on the other by occasional appeals and exhortations, however powerful or animating.

2.—That it is the gift of the Spirit of God in answer to humble prayer, coupled with appropriate effort.

3.—That this appropriate effort consists in repeated acts of beneficence, performed in view of apprehended truths and obligations, and continued until both the acts and corresponding dispositions of mind ripen into habits.

4.—That it becomes therefore all important, that reasonings calculated to convince the judgment, and facts fitted to awaken the benevolent feelings be frequently presented to every Christian congregation, and that this presentation of truth be accompanied in each case with prayer, and with an opportunity to practice the duty inculcated.

5.—That the benevolent habits here referred to, will be formed easily and with less alloy of evil in proportion as they are commenced early in life.

If these principles are just—and that they are, will not, it is to be presumed, be questioned—then it would seem to follow by unavoidable inference—

1.—That *stated* and *frequent* opportunities should be afforded to every congregation in the Diocese to contribute towards the propagation of the gospel—this opportunity being accompanied with a brief statement of the nature and importance of this work in which the Church is engaged, with such facts as may be likely to awaken interest, and also with a kind intimation that as God loves a cheerful giver, and since to be a fellow laborer with Christ in the redemption of mankind, is a privilege rather than a hardship, none but free will offerings are asked.

2.—From the same principles it also follows, in the estimation of your Committee, that frequent occasion ought to be taken in Christian families, in Sunday Schools,

and in Catechetical or Bible Classes, to inculcate upon the young the duty and privilege of contributing both their prayers and their pecuniary offerings to the support of the Church in her efforts to evangelize the world, and that such instructions ought to be connected with the *practical exercise* of the principles inculcated.

3.—As all enlightened and efficient action must be founded on a clear and vivid apprehension of truth, and be sustained as well as originated by the Divine Spirit, it seems expedient to your Committee that periods should be set apart for the communication of Religious Intelligence, and for such devotional exercises as may be afforded by the Liturgy, or provided by the Bishop. It would add greatly to the interest of such meetings if they should be so arranged among neighboring parishes, that the clergy of such parishes should be able to afford to each other, and to their congregations in succession, the benefits of their joint presence and co-operation.

4.—Inasmuch as every congregation contains persons, especially females, who are not able to make direct contributions of considerable sums of money, but who would gladly aid this cause by their industry and influence—and since such personal and co-operative efforts tend much to the cultivation of benevolent affections, and have resulted in many instances in this Diocese in great good, your Committee believe that parochial associations, formed with such views, and placed under the direction of the Rector or Minister, are likely to prove most important auxiliaries in this work, and are entitled to the favorable consideration of the Convention.—[*Jour. N. Y. Conv.*, 1841, page 27.]